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appeal raised in Him a conflict of feelings. The principles and general interests of his ministry conflicted with his sympathy for her condition. "Deep feeling struggling to conceal itself is wont to seek protection in such severe expressions which derive their very harshness from the depth of the emotion which they are endeavoring to conceal and to repress." (4) But the woman by her masterly retort, by her earnest importunity and trust, "actually succeeded in inducing our Lord, at a time in some respects most inopportune, to infringe a settled principle of His ministry" and, as it were, to give free play to His love, independently of the restraint of the laws under which He was for a time acting.

Jesus and the Pharisees. The attitude of the Pharisees to Jesus and His work has often been discussed. But Jesus' way of dealing with their opposition is made the subject of some remarks by Dr. Wace in the volume already alluded to. Passing by the element of consideration for His own safety and the progress of His work, which is frequently given in explanation of His frequent withdrawals from them, Dr. Wace notes that after the first Judean ministry, Jesus, in withdrawing from Jerusalem, "afforded to the Pharisees and their allies a time, as it were, of grace, an opportunity for reconsidering the attitude they had taken towards Him, as they heard or occasionally saw, His words of truth or deeds of mercy elsewhere. While He preached the Gospel to the poor in Galilee, He was affording the Pharisees an opportunity of understanding it better." He deals in a wonderfully patient way with them. His parables at the first are couched in general terms, as though to give them time, so to speak, to take in the real meaning of His teachings. He abstains as long as He can from giving these narratives any personal application. The parables of the 15th chapter of Luke from this point of view are supremely gentle and patient. What better occasion, we would say, for a severe rebuke to their hypocrisy and selfishness? But our Lord was to them as to others, a Saviour. He makes an appeal to their better nature in these simple stories—"the Lost Sheep, just that one tender image, held up before those hard faces, to see if it would not soften them." But at length, when gentleness would not avail, He resorted to that last weapon of indignation and denounced them with unparalleled sternness and bitterness. Yet even in that stage of his work, He utters the touching lamentation over Jerusalem, the Jerusalem of these Scribes and Pharisees. Thus the unity of His ministry is preserved—a unity in the one purpose of salvation for all, both the weak and the corrupt and the hard-hearted and self-willed.

In Adam all die. Rom. 5: 12-19; Gen. 2: 17. Paul's argument is built on the hypothesis that the universal reign of death over man is a result of Adam's first sin. But Dr. Beet, in his Fernley lecture, notes that here seems to arise a conflict between the assured results of science and this Pauline teaching. It must be admitted that long before Adam lived multitudes of animals died, and the similarity of bodily structure in animals and man leaves no room for doubt that the death of the one stands in close relation to the death of the other. How can this difficulty be solved? Beet's suggestion is based on the statement made in Genesis that God breathed into man the "breath of life," thus producing intelligence and moral sense in the body of man which is closely related to the body of animals. But we can well conceive the Author of this higher life promising to the man escape from the doom of the common

death if he should be obedient to the guidance of this new and nobler life. Certainly He who gave this spiritual life was able to guard it even in a body of flesh from the stroke of death. Beet also suggests that, in view of the close relation between man and animals, man's faithfulness would possibly have reacted on the animal kingdom and have rescued it from its evident doom.

Salted with Fire: Mark 9: 49. Dr. Riggs in his "Notes on Difficult Passages" observes that the difficulty in this passage arises out of the various symbolic uses of fire in the Scriptures. It is an emblem of consecration, of trial and purification, and of punishment. Most commentators feel constrained to accept one or the other of these symbolic ideas in this passage, e. g., "salted with fire," means future punishment of the wicked, or the trials to be endured by Christians to purge them from dross, or the preservation of the wicked from annihilation in the midst of punishment (according to the familiar use of salt as preserving from corruption). Dr. Riggs regards all these symbolic uses, not any particular one, as alluded to here. The Saviour says to His disciples, Deny yourselves everything which would lead you to sin, *for* "every one shall be salted with fire." Your fiery trials, endured, will prepare you for heaven. To be well-pleasing to God you must have the salt of Divine grace. But if you do not deny yourselves and have not the grace, if the baptism with the Holy Ghost and with fire does not refine and purify you, the fire of God's holiness and justice will overtake and consume you in the future world.

Eli, Eli, lama sabachthani. In the *Andover Review*, March, 1891, Dr. Thomas Hill calls attention to the view which Andrews Norton held of the significance of Jesus' use of this phrase upon the cross. According to that view, it is not a cry of agony by reason of some mysterious separation of the Father from the son. The word we translate "forsaken" means rather "left" i. e. in the hands of enemies. The cry is a quotation implying some self-possession on Jesus' part, not an agonized exclamation. The words are the first words of a psalm. Such first words were used as the title of the psalm. Every Hebrew must have understood Jesus as meaning, when he uttered these words, "Remember the Twenty-second Psalm." This was a messianic psalm, describing the great sufferings of God's servant which were followed by great deliverance and triumph. This is what the Jews who heard Jesus would understand by it, then, in the mouth of Jesus: "That twenty-second Psalm which we call messianic describes just such sufferings as mine; the triumph which it goes on to describe shall be mine also." It was not a complaint that God had deserted him; it was a direct assertion to the contrary. It was an open declaration of his Messiahship.

Judges 3: 8-10 and the Cuneiform Tablets. Professor Sayce writing in the *Academy* of Feb. 28, 1891, has discovered some new light on this passage from the Tel el Amarna inscriptions. We learn from Judges 3: 8-10 that the Israelites were oppressed for eight years by the King of Aram-Naharaim. This period of oppression would chronologically agree with the reign of Ramses III. in Egypt. It was in the time of this Ramses III. that Egypt was assailed by a league which included the people of Nahrina. Nahrina is the Aram-Naharaim of the Bible and the attack on Egypt would explain the presence of a king of that country in the south of Palestine at that time.